

LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." 1st COR. 14:24

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, OCTOBER 13, 1900.

No. 46.

SKETCH OF THE LIFE OF APOSTLE ERASTUS SNOW.

BY APOSTLE MATHIAS F. COWLEY.

The subject of this sketch was born at St. Johnsbury, Caledonian county, Vermont, Nov. 9, 1818. He was the sixth son of Levi and Lucinda Snow. On his father's side he was a descendant of the early settlers of Massachusetts. His mother was a member of the Wesleyan Methodist church and Erastus became early impressed with religion. In the spring of 1832 Orson Pratt and Luke S. Johnson introduced the Gospel to the Snow family, all of whom received it except the father and two sons. William and Zerubabel were the first baptized and Erastus, then but 15 years old, was baptized Feb. 3, 1833, by his elder brother William. He was ordained a teacher June 18, 1834, by Elder John F. Boynton. His brother William ordained him a Priest.

In this capacity he extended his missionary labors into New York and New Hampshire, where he held meetings and baptized a number of honest souls.

He was ordained an Elder Aug. 16, 1835, and continued with much zeal in his missionary work. Nov. 8, 1835, he left his home for Kirtland by water, being almost shipwrecked en route, but reached his destination in safety Dec. 3. He met the Prophet for the first time and lived with him several weeks. In the winter he attended the Elder's school and in the spring received his endowments in the Kirtland Temple, together with nearly 200 other Elders.

About this time he was ordained into the second quorum of Seventies and received his Patriarchal blessings under the hands of Joseph Smith, Sr. Thus



APOSTLE ERASTUS SNOW.

in youth he became a witness that God had renewed His choice spiritual blessings upon men in the flesh. He soon left on a mission to Pennsylvania, April 16, 1836. He was gone eight months,

traveled 1,600 miles, preached 220 times, baptized fifty persons, and organized several branches of the Church in western Pennsylvania, returning to Kirtland Dec. 29, 1836.

Brother Snow was almost incessantly engaged in missionary labor. He traveled in Ohio, Pennsylvania, Maryland and Virginia. On one occasion six ministers assailed him on the Book of Mormon. He proposed to produce as much proof for the Book of Mormon as they could for the Bible, but none of the six would accept the proposition, and in order to present the truth to the people he accepted of other terms and came off victorious. At one gathering he debated twelve hours with his opponent.

In May, 1838, he received a message to return to Ohio for the purpose of removing to Missouri.

June 25th, 1838, Elder Snow started with about fifty others for Far West, Mo. After nearly a month's journey by water down the Ohio 950 miles, up the Missouri 550 to the Richmond landing, and forty miles by team, they arrived in Far West July 18, 1838.

Dec. 13, 1838, he married and during the winter taught school in Far West. With others Brother Snow visited the Prophet Joseph in Liberty jail. In an attempt of the prisoners to escape, the visiting brethren were locked in the jail, and placed under arrest. Threats of a violent character were made upon their lives, but the Prophet Joseph told them not to be alarmed; that the Lord would deliver them and restore to them their horses, saddles, blankets and all that had been taken from them. When they were

brought to trial, Elder Snow, by advice of the Prophet, plead their own cause without the aid of a lawyer, and was so inspired in his address that at the conclusion of the same, the attorneys flocked around him and wanted to know where he studied law, stating they had never listened to a better plea.

During the effort to secure the liberty of Joseph and his brethren, Erastus Snow took a leading part. He visited the state authorities at Jefferson City, Mo. They treated him contemptuously, but by faith and perseverance he finally succeeded in procuring a change of venue and on the way from Liberty, the prisoners escaped the guard and made their way to Illinois.

In the spring of 1837 Elder Snow commenced to build a home in Nauvoo, but soon after rented a small dwelling in Montrose, Iowa, and started on a mission. He preached in several counties of Illinois, administered to the sick, and while journeying on this mission the Lord revealed to him in a dream that his family were sick, and that he should return home. On his return he found his wife and other relatives very sick with the fever and ague. Elder Snow, with others, went from house to house administering to the sick until he was seized himself with the fever.

In October, 1839, Brother Snow became a member of the High Council at Montrose. He endeavored to be active in the ministry during these days of sickness among the Saints and by over-exertion was prostrated again and in Knox county, seventy miles from home, was laid up at the house of Brother Haws. At the same time his family were very sick at home. On the return of the Prophet from Washington in 1840 he told Brother Snow that his labors were needed in Pennsylvania.

Through much sickness he was reduced to poverty, but by the kindness of Saints in Commerce he secured some means and left on his mission April 27, 1840, with Elder S. James as a companion. They traveled by water on the Mississippi and Ohio rivers a distance of 1,400 miles to Wellsburg, Va., where they commenced their labors. He debated two days with Matthew Clapp, a Campbellite preacher, with victory to the truth. They proceeded to Philadelphia and during this mission, Elder Snow did successful missionary work in Pennsylvania, New York, New Jersey and Rhode Island, baptizing a goodly number and holding a great many meetings. He returned in six months to bring his wife to Pennsylvania, having traveled 5,650 miles. He started on his return Nov. 7 and soon after his arrival in Pennsylvania he published a tract in answer to a publication issued against the Saints by a Methodist preacher.

While laboring with great zeal in Pennsylvania and New Jersey, he met Elder Geo. A. Smith on his return from England, also Hyrum Smith and others who visited the New England states. Elder Hyrum Smith expressed a desire that Brother Snow should go to Salem, Mass., and introduce the Gospel to the inhabitants of that city. Previous to this, the Lord had revealed to the Prophet Joseph that he had much people in that city. Brother Snow had expected to return to Nauvoo. Protracted sickness in his family and continued absence from home had reduced him to poverty. Notwithstanding this, he started for a strange and unknown region. He took his wife and child to his brother's home in Rhode Island and continued his journey to Boston, where he met Elder Benj. Winchester, who had been assigned as his traveling companion.

On Sept. 3, 1841, they proceeded to Salem, a city of 1,800 people at that time. They secured lodging at one of the cheapest hotels and the next day hired the Masonic hall to preach in. They then wrote an epistle to the people of Salem, setting forth the principles of the Gospel in plainness, and circulated about 2,500 copies of them among the people. Elder Winchester then repaired to Pennsylvania, while Brother Snow labored in

Salem, preaching four times a week in the Masonic hall. The congregations contributed to pay the hall rent. Opposition soon began, and friends also were raised up who took an interest in the message delivered to them. His friends became numerous and he was no longer required to live at a hotel. He also asked the Lord to provide a home for his family, and this prayer was soon answered, for a Mr. Alley, of Lynn, five miles from Salem, invited him to bring his family to his home and there abide. Subsequently they removed to Salem. The opposition to Brother Snow was led by a priestly editor who published in his paper scurrilous falsehoods against the Saints, but refused to publish Elder Snow's replies. This led to a six days' public debate held in Masonic hall. About 500 people were present, and as the days went on, the interest increased. The popular feeling turned against the editor, whose arguments were made up of slander and abuse. Many more friends were made, new investigators came to the front and on Nov. 8, 1841, five persons were baptized and soon after thirty more. On March 5, 1842, he held a conference in the Masonic hall and organized a branch of fifty-three souls. By the following June another conference had been held in Salem and the number of members increased to ninety. In Salem, May 1, 1842, his first son was born. Elder Snow continued his labor in Salem and vicinity until the spring of 1843. During this time he baptized many, the sick were healed, branches organized and many meetings held. He had several discussions with ministers of various sects, always resulting in a victory for the truth as represented by Elder Snow. Among his opponents the notorious apostate, John C. Bennett, came to Salem and lectured against Joseph Smith, and the Saints, telling base falsehoods. Elder Snow met him so ably and firmly that Bennett soon left the town. Concluding his fruitful mission, Elder Snow left Salem Aug. 9 and reached Nauvoo April 11, 1843, leaving his family in Salem.

He returned to Salem in May, labored several months in the mission field, and brought his family to Nauvoo in November, 1843.

Elder Snow remained in Nauvoo during the winter. He was intimately associated with the Prophet Joseph Smith, with whom he spent many pleasant hours. He was successful in the mercantile business with Elder Parly P. Pratt. He became a member of the Masonic lodge at Nauvoo and soon advanced to the degree of Grand Master. At the dedication of the Masonic Temple April 5, 1844, Elder Snow delivered the dedicatory address. At the April conference in Nauvoo, 1844, Elder Snow was again called to the eastern states, where he labored diligently.

He returned to Nauvoo, finding the Saints bowed down in sorrow over the sad martyrdom of their beloved Prophet and Patriarch. He shared in all their sorrows, and was a support to the Twelve in encouraging and sustaining the people in their great affliction. He was present at the special meeting Aug. 8th, when the Twelve, with President Young as their senior, was acknowledged to be the presiding authority in the Church in the absence of the First President. Brother Snow was a living witness to the transfiguration of President Young and felt with the Saints present, that truly the mantle of Joseph Smith had fallen upon Brigham Young. Elder Snow spent the winter in Nauvoo, being diligent in his calling and laboring with his hands to provide for his family.

In September, 1845, the mob renewed with vigor their persecution. Elder Snow was present at the general council of the Church in October, '45, where Gen. Warren, Judge Douglass and other representatives of Gov. Ford were present to negotiate with the Saints to leave the state. This they agreed to do the following spring. The state authorities guaranteed their protection until they could arrange their affairs and leave. This pledge, like

the one to protect the Prophet, was never kept, for the mob before the time for all to leave, were suffered to do them violence and destroy their property. The Saints now intensified their diligence in completing the Temple. This accomplished, they set to work administering the ordinances therein.

Before the exodus Elder Snow sent to Quincy to prepare supplies for the pioneer company. Upon retiring he was asked by President Young to prepare himself and family for the journey. He accordingly sold his personal property at a low figure, provided himself with teams and provisions such as his limited means would allow, and with his family left Nauvoo Feb. 16th, 1846. Crossing the river the boat capsized, resulting in the loss of some of his property and the narrow escape of his eldest child from drowning.

His family pressed on to Mt. Pisgah. On his arrival he found it difficult to sell his property and had to dispose of it at about one-fourth its value. From here they proceeded until they reached the main body of Saints at Council Bluffs, and thence crossed the river to the Camp of the Twelve at Cutler's Park. Subsequent to this he had much sickness. His youngest child died Sept. 9th, 1846. In the winter he made several trips to St. Joseph, Mo., and other points to lay in supplies for his family and others, to sustain them in their pilgrimage.

At a special conference April 6th and 7th, 1847, Elder Snow was selected as one of the noted 143, who constituted the Pioneer Company to Salt Lake Valley.

The interesting episodes of this great Latter-day exodus, in which Erastus Snow was a leading spirit, would fill a volume of itself.

Their patience and endurance in sickness, privations and dangers from Indians was truly that of men and women whose trust was in the living God. After three months' journey Erastus Snow, with Orson Pratt, emerged from the canyon overlooking the Salt Lake valley, July 21st, 1847. When they first sighted the blue waters of the Great Inland Sea, Brother Snow says: "We simultaneously swung our hats and shouted, Hosannah! for the Spirit told us that here the Saints should find rest."

Brother Snow took an active part in laying out the city and building the Old Fort. He started on a return trip Aug. 26th, 1847, to bring on his family. On his arrival at Winter Quarters his joy was mingled with grief over the death of a sweet little daughter, Mary Minerva, who had died during his absence. Finding the Saints very destitute at Winter Quarters, having been robbed of their homes in Illinois, Elder Snow was appointed to accompany Apostle Ezra T. Benson to the branches of the Church in the Eastern States and solicit aid from the Saints and others to alleviate the wants of their suffering brethren and sisters.

Some received them kindly, while most of those not in the faith turned the cold shoulder to them. They were absent about three months. Upon their return all was activity, in preparing to cross the plains with their families and a large company of the Saints. He reached the valley with Presidents Young, Kimball and his family Sept. 20th, 1848. The following Feb. 12th, 1849, Erastus Snow was called and ordained one of the Twelve Apostles of the Church. It is not unsafe to say that no man called to the Apostleship in this dispensation had been a more constant and efficient laborer in the cause from the time he was 15 years of age up to the date of his ordination than Erastus Snow. Following his ordination he worked in the ministry and labored with his hands incessantly to build up the country and strengthen the Saints to endure their trials.

At the October conference, 1849, Elder Snow was appointed to open the door of the Gospel in Scandinavia. He left on his mission Oct. 19, 1849. They had an interesting journey across the plains, thence to the Atlantic coast, and across the ocean from Boston to Liverpool,

where he landed April 18, 1850. He visited the branches in England, Scotland and Wales. Accompanied by Elders George P. Dykes and John M. Forsgren, he set foot in Copenhagen, Denmark, on the 14th of June, 1850. Brother P. O. Hansen, a native of that city, who had embraced the Gospel in America, conducted them to a hotel. Here they knelt in solemn prayer and dedicated themselves and their mission to the Lord. The details of Elder Snow's labors in Scandinavia, the manifestations of God's power, his mastery by study and inspiration of the Danish language, and all associated with his remarkable mission would make many chapters of themselves, and present to the honest incidents as remarkable and impressive as those attending the ancient Apostles in introducing to the world the pure plan of salvation. The first baptisms in Denmark were performed by Elder Snow, near Copenhagen, Aug. 12, 1850. Fifteen were baptized on that occasion. The first branch was organized Sept. 15, 1850, with fifty members, in Copenhagen. While on this mission Elder Snow wrote a pamphlet in Danish, called "A Voice of Truth." Others were translated into Danish, and a most effectual door opened in Scandinavia. Scores were baptized, many branches organized. From that day until the present the fruits of the Gospel have been enjoyed in the Scandinavian countries. Thousands have embraced the Gospel and emigrated to Zion. They are among the most faithful Saints of the Church, the most honorable citizens of the country, and best redeemers of a barren country.

Erastus Snow was beloved by all the Saints, but he is especially endeared to the Saints and their children who have come from the far off Scandinavian countries of the north. To them his name is almost the synonym of love and admiration. He was gone on this mission nearly three years. He arrived in Salt Lake City Aug. 20, 1852. The following year, October, 1843, Elder Snow, with Elder George A. Smith, was called to gather fifty families to strengthen the settlements in Iron county, which they did successfully. In 1854 he was called to preside over the Church in St. Louis and the Western States. Nov. 4, 1854, he organized a Stake in St. Louis, and soon commenced the publication of the St. Louis Luminary. He assisted in the emigration of 2,000 Saints in 1855, and returned home Sept. 1 of that year. Between April 22 and Aug., 1856, he filled another mission to the States, and later filled another in the East. Subsequent to this he was called with Apostle George A. Smith to locate other settlements in Southern Utah. The Missionary company left Salt Lake City Nov. 29, 1861, and ever since that time Brother Snow has made his home chiefly in Southern Utah. The great pioneer, the wise counselor, the constant worker, his labors as a pioneer and colonizer have also extended into Arizona, Mexico and other places, and wherever he has gone, either to preach the Gospel or counsel the Saints in practical matters, Erastus Snow has left the impress of a wise leader and a great man. For God has made him such. Brother Snow repeatedly represented Southern Utah in the Council of the Utah Legislature for many years. In 1873 he went on a short mission to Europe, visiting England and Scandinavia. Since that time he was constantly at work among the Saints at home, traveling throughout the States in Utah, Idaho, Colorado, Arizona, Canada and Mexico. He has probably done more pioneer work than any other Apostle in the Church. He was a true patriotic American, and yet during the anti-Mormon crusade he was an exile from home. He might with consistency ask as the Savior did, "Many good things have I done unto you, and for which of these do ye persecute me?"

Brother Snow was an active participant in all moves looking to the material development of the country, and the employment of the Saints. He was in-

terested in the education of the youth, and a staunch supporter of the Church and public schools. He instilled into his sons and daughters by example and precept the habits of industry, temperance and economy. He was kindhearted and benevolent. He was a man of fine appearance, strong in build. Like all great men, he had his peculiarities. He was a deep thinker, and at times so swallowed in profound thought that he took but little notice of things around him. Sometimes when asked a question he would not answer it until the next day or perhaps later still. Some would think that he did not hear the question, but he seldom failed to answer it at some future time. An amusing incident is told of him by one who was present. It was Saturday afternoon. He sat with his wife and others in a room of his house in St. George. While the others were conversing he was intently looking at the floor and tapping his cane on the heel of his shoe. His wife spoke to him and said: "Brother Snow, will you preach at Washington tomorrow?" He made no answer, and did not appear to notice the question. The interrogation was not repeated and conversation went on as before. The next morning as the family arose from their knees in prayer, Brother Snow quietly said: "Yes, Minerva, that is my intention." At first they were a little dazed, but suddenly it dawned upon them as the answer to Sister Snow's question propounded the day before.

After a most remarkable and useful life, fraught with great events, and crowned with blessings not a few, Apostle Erastus Snow departed this life at his home in Salt Lake City May 27, 1888, a little under the age of three-score years and ten. He had said before: "I never want to outlive my usefulness," and when through hardship and exposure his body gave way to the blows of adversity, the Lord took him to a field where he could continue his labors in the cause of truth. He was an honest man, a true husband and a kind father, a wise counselor, an efficient pioneer and colonizer, a great statesman and in every sense of the word truly an Apostle of the Lord Jesus Christ. His name and his works will live forever in the generations of the Saints who loved and respected him as their friend and counselor. God bless his memory.

TO MAKE MEN FREE.

To make men free has been the dream
Of every noble soul on earth—
To bring a better time to birth;
To see the future's hills agleam
With the first holy light
Of a new era bright,
From which the human night
Of ages speeds away,
Its sable folds withdrawn
Before the golden dawn,
Where earth goes rolling on
Into the grander day.

To make men free from court and throne,
Free from the money-changer's greed,
Free from hypocrisy and creed,
Free from the dreaded last of need,
And free to reap where they have sown:
Free from earth's scourge, the conqueror,
Free from the murderous lust of war,
Free from the robber's cry of more;
And free to have their own.

Free voluntarily to share
Their blessings for the common good;
Free to each other's burdens bear,
In brotherhood and helpfulness,
Free in security to live
And seek the blessing of content;
Free in the freedom love can give—
The freedom of enlightenment!

To make men free! It is with me
The dearest purpose of my heart
That I may know and do my part
To help the cause of liberty;
My energy and life to be
Made consecrate to the one theme,
The single purpose and the dream,
In every land, to make men free—
To make men free.

A MINISTER'S HARANGUE.

BY ELDER JOHN T. HORNE.

On the 22d of July last, in a church situated near the junction of Boyle, Casey and Marion counties, Rev. Thomas Hall, an eminent preacher of the Baptist creed, made himself quite conspicuous by delivering a lecture "For Men Only." The object of his discourse was "to expose the evils of Mormonism," and was of such a character that the fair sex and all boys under 16 years of age were debarred the privilege of attending it. This harangue of abuse proved to be nothing more than a rehearsal of the old fabulous stories which have been written and reiterated by a jealous clergy until worn threadbare; coupled with a late construction of falsehoods, purporting to expose various crimes perpetrated by the Latter-day Saints during the efforts of B. H. Roberts to obtain his seat in congress. To prove the veracity of his statements, Brother Hall frequently read and quoted from the writings of a Methodist minister. This history (?) has been written since the expulsion of Mr. Roberts, and because of the recent date of its publication, our reverend brother says "its authenticity is unimpeachable." He forgets, I suppose, that religious bigotry and prejudice is waxing worse instead of abating as the tide of time ushers the world nearer its final destiny. Paul graphically depicts the deplorable condition into which the human family were to drift in the last days, and as we are living in that important time, it might be well to quote his prediction. In writing to Timothy, he says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away. (II Tim. 3:1-6). The people of this age are certainly an enlightened race, but notwithstanding their intelligence, many leaders of modern Christendom are gifted with fully as much envy and jealousy as has been the case in any epoch of the world's history. There were four of our Elders present when Dr. Hall gave his lecture. At the close of the services we requested the privilege of using the church to repudiate the false assertions which had been made, and vindicate the cause we believe is of such infinite importance. Our request was not granted, however, but through the liberality of some fair-minded persons, we obtained the use of a nice, large grove, and upon the following Sunday presented our side of the question to a large and very attentive audience. After the services we sang with vim the soul-inspiring song, "Utah and the Mormons," which was very appropriate for the occasion, and well received by those present.

Brother Hall's was another fruitless attempt to injure the Mormon cause. "Truth is mighty and will prevail," and by means of this lecture we were permitted to present the Gospel plan to many who probably would not have heard it otherwise.



Published Weekly by Southern States Mission Church
of Jesus Christ of Latter Day Saints,
Chattanooga, Tenn.

Terms of Subscription: { Per year . . . \$1.00
Six months50
(In Advance) Three months25
Single Copies, 5 Cents.

Subscribers removing from one place to another
and desiring papers changed, should always give
former as well as present address, by postal card or
letter.

Entered at the Post Office at Chattanooga, Tenn., as
second class matter.

Correspondence from all parts of the missionary
field is solicited. Give name and address, or articles
will be rejected. Write on one side of paper only
when sent for publication. We reserve the right to
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Address Box 107

SATURDAY, OCTOBER 13, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important truths pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our consciences, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we believe the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers, Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

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Only 69 hours Kansas City to Portland.

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TO WHOM IT MAY CONCERN.

Recently we received a tract published by the Pastors' Association of Salisbury, N. C., upon the front leaf of which, in glaring block type was inscribed these words, "Dangers of Mormonism; or Why We Should Not Join the Mormons." If our readers will be indulgent and bear with us, we will, by the help of God, proceed to explode some of the facts (?) contained therein, and ventilate its foul pages with a pure, wholesome air of truth, which is foreign and unknown upon this slanderous sheet. If we speak plain, and to the point, it is because we desire to firmly assert the truth of the matter, and defend boldly that cause which is everywhere spoken against. We will not wreathe our thoughts into a pretty bouquet of nice sounding terms or cull from rhetoric a garland to garnish and embellish the same; but simply state the truth in outspoken, plain, simple language, that all who chance to read may know and understand.

First, this tract is written by professed ministers of the word of salvation, men who pose as "Truth Reflectors," whose mission is to call sinners to repentance, expound the Word of the living God, and earnestly exhort all to render obedience to the Gospel of Jesus Christ. Coming from such an enlightened (not inspired) source, we shall expect to find in their affirmations the truth, the whole truth and nothing but the truth. These ministers launch forth with this assertion: "Mormonism originated in fraud and imposture;" but they do not cover eight lines before they stick in the mud of falsehood, and dabble with untruths, in which fallacious mire they sink deeper and deeper, as they bedaub the history of our people. After making the above declaration they proceed to say that the Mormon Church was organized with six members, "under the direction of the younger Joseph Smith, who claimed to be a prophet, and the discoverer of the Book of Mormon." Joseph Smith did not claim to be a "discoverer" of the Book of Mormon, as the divine (?) gentlemen accuse him. Again, here is another falsehood: "Smith claimed that an angel had directed him to dig on the summit of the hill Camora (we suppose they mean Cumorah), and that he would find a volume, which had been buried there for upwards of fourteen hundred years." Joseph Smith never made any such claims; he proclaimed that this volume was delivered unto him by the angel Moroni; that neither "digging" nor "discovering" were necessary to bring about the same. Such palpable errors as this are enough to sicken the honest in heart, and cause the intelligent and sound-minded to nauseate. Those solemn, sanctimonious prelates know, or had ought to know, better than this, or else keep silent until they learn. These stories about Joseph Smith discovering or digging up a "Golden Bible" are as fabulous as Robinson Crusoe, Sinbad the Sailor, and the like. It was revealed to him, delivered by an angel, given into his care and keeping by a heavenly messenger, until it was translated into English, when it was returned to its proper custodian—the angel. Gentlemen, confine yourself to the truth, and give due credit to the claims of this young man, as he himself affirms them, and as his advocates bear testimony. Take his claims, and fight these, if you are so anxious to antagonize and oppose, but do not construct from your own silly imagery a dummy, call it "Mormonism," and then stand off and pelt it with mud.

These gentlemen tell a very funny story

about Joseph's encounter with the devil, and how his Satanic majesty kicked the boy four feet in the air. We suppose they consider it very humorous; so do we; but strange to say, they admit that he succeeded in triumphing over the evil one, which none of his servants are able to do, for how shall a man be greater than his master? Perhaps the adversary has no need to "kick" about the way that those good pastors are conducting affairs. They rehash the Solomon Spaulding story, distorted, discolored, but the same old romance, as a proof for the origin of the Book of Mormon. Gentlemen, did you ever read that book? If so, you could never accredit its composition to a crack orained, crank preacher; and again, the original manuscript of the Solomon Spaulding story can be found in Oberlin College, Ohio, with President Fairchild's attested signature, that there is no semblance or similarity between the two. You say, "The very men who aided in copying and publishing the Mormon Bible a few years afterward solemnly swore that their former affidavits concerning the genuineness of the book were false." Not so! David Whitmer, just previous to his death (he was one of the three witnesses of the Book of Mormon) wrote this brief but significant statement: "My testimony in the Book of Mormon is truth." Oliver Cowdery for some years ceased to be affiliated with the church, owing to transgression, but finally renewed his covenants, and was faithful until death. Martin Harris bore witness to the end of his days that he saw the angel and the plates. In the face of these facts, what can you say to excuse your falsity? These men fell, but never denied their testimony. Gentlemen, when ye think ye stand take heed lest ye fall.

Again it is stated, "Joseph Smith, who was illiterate but shrewd, and Sydney Rigdon * * * were the joint compilers of the Book of Mormon, using Sprague's (we suppose they mean Spaulding's) Lost Manuscript as the ground work of the compilation." Let us see, Sydney Rigdon's name is nowhere mentioned in the Book of Mormon, and he was not an aid in its compilation: The Church had been organized, and missionaries sent forth; the Book of Mormon had been published, and was in the hands of the missionaries, when Elder Parley P. Pratt visited Sydney Rigdon at Kirtland, Ohio. (Remember, that Joseph Smith was in New York). At this time Sydney Rigdon had never seen Joseph Smith, and never before heard the proclamation of "Mormonism." Parley P. Pratt presented him with a copy of the Book of Mormon, which aided in his conversion, and yet our pious brethren in Salisbury, N. C., indulge in that oft-repeated falsehood that the Book of Mormon was the combined production of Joseph Smith and Sydney Rigdon. You say that "Their neighbors were always willing to accord to them the privilege of worshipping God according to the dictates of their own consciences." If this be true, why is it that they have been driven from state to state, and finally from the confines of the United States? How is it that over 80 per cent. of the mobs organized to antagonize and abuse this people, have been instigated or led by some professed preacher of righteousness? It cannot be refuted, for we have the proofs at our elbow.

You say, "The Book of Mormon pretends to be a history of the ten lost tribes of Israel." It makes no such pretension, but is a history of the descendants of a family who were of the tribe of Joseph. If you will read Chap. 29 of II. Nephi, Book of Mormon, you will find that the

"lost tribes of Israel are mentioned," and that a record of these tribes will at some future time be revealed, but the Book of Mormon is not that record, and does not purport to be. Now, what do you say to that? Where have you been getting your fund of information? You must have placed yourself in the clutches of error, and she has woven out these "yarns" for you; we see no other alternative. Will you admit that you are so weakly made as to be driven by such false devices, and not strong enough to confess your fault, and make reparation? Need we go farther than this? Is it not evident that these pastors are wilful prevaricators, or the ignorant dupes of falsehood and misrepresentation? They appeal to the people very coaxingly and say, "You have near you learned, blameless, devout ministers of half a dozen or more reputable churches of Jesus Christ. These ministers and churches you know. Why for sake their counsel?" This is very pretty, and quite self-righteous, for pastors to call themselves "learned, devout, blameless ministers." Why not tell the people as James the Apostle, or a Mormon Elder, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5). Yes, today preachers are learned, more learning than brains, more learning than love, more learning than the Spirit of God. Many churches (half a dozen or more in Salisbury), many faiths, a heaven beyond the bounds of time and space, a God without "body, parts or passions," whose center is everywhere, and whose circumference is nowhere—a monstrous nonentity, a great big NOTHING.

They give as their mode of rendering judgment, "The rule of testimony is that if the witness is false in one declaration he must be regarded as false in every one." Now, gentlemen, to be judged by your own rule, measured by your own yard-stick, is it necessary to continue further, since we have proven your statements false, in more than one or two declarations, and you say: "If the witness is false in one declaration, he must be regarded as false in every one." It is your own rule, your own line of measurement, and not ours, therefore you cannot dodge the judgment. Be just and fair! Tell the good people of Salisbury that you have been misinformed, that your assertions were erroneous, and that you have misstated the faith of the Latter-day Saints, and misrepresented the Mormon people. There is a day coming when Justice will claim His own, and every man be judged according to his works. We await the coming of the judgment day, with joy and gladness in our hearts, for we know in whom we have believed and trusted. He is a God who says, "I will never leave thee, I will never forsake thee." You say that your "historical statements have been gathered from such authentic sources as the Encyclopedia Britannica, The American Review and some reliable tracts published by religious bodies." We agree that it must have been "gathered from," yea, a long way "from," but never coming in contact with "authentic sources." A solemn warning, a word spoken in due season, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Gift of the Holy Ghost." (Acts 2:38).

On another page will be found a few things relative to the life and mission of Joseph Smith, Jr., written by one who knew him, associated with him, and labored for him. Read it, ye who would pelt your unsavory epithets at his fair name. Ye accept the testimony of eleven

interested witnesses who bear record of Christ, and yet reject the words of those who knew the Prophet Joseph Smith to life, and who testify that he was a man of God. Be generous, as was the Master. There are thousands of living witnesses who stand ready to declare before high heaven that Joseph Smith was a Prophet of the Most High God.

BORN OF WATER.

A religious journal, an exchange, says:

"Born of water cannot signify water baptism. Because baptism is a burial ('Buried with him in baptism.'—Rom. 6:4), and not a birth."

If "born of water" does not mean baptism, what does it mean? When one comes forth from the watery tomb, having been immersed therein, do they not gasp the breath of life just the same as the infant born into the world? Our friends tell us that "born of the water" means to be born of His word, begotten by His everlasting truth! Why spiritualize away the first, and accept the second in its literal sense? Jesus said, "Born of the water and of the Spirit;" you accept the latter as meaning just what it says, but the former you change and alter, saying it means "born of the word." Oh, consistency and reason, where art thou? Logic and judgment, where is thy dwelling place? Did you ever stop to think that baptism is more than a mere burial? Leave your baptized converts buried, keep them in the watery tomb, and life would soon be extinct. You not only bury them in baptism, but they must be risen also, and walk in a newness of life, thus signifying the new birth.

The Savior meant just what He said, when He looked upon the astonished Nicodemus and said, "Except a man be born of water, and of the Spirit, he cannot enter the Kingdom of God." (John 3:5.) There is no need whatever for the sons of men to quibble and say that He meant this thing, or that thing, or the other thing. Herein lies the fault of the Christian sects; they profess to believe the Bible, and endeavor to change some of its most plain and precious truths, by spiritualizing and placing private interpretations upon the Scriptures, while such capers are strictly condemned by the word of God. (II Peter 1:20.) All of the words of our blessed Savior are plain and simple, easy to be understood, convincing to the honest in heart; still professed followers of the Lamb, with their much learning, higher criticism and other seductive influences, seek to mystify, make obscure, and hide from the understanding of man, those clear-cut, open truths.

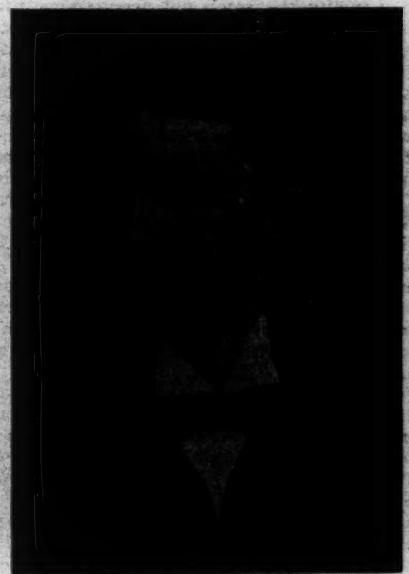
If there were any reason for us to believe that "Born of the water" meant born of the word, we may give it some credence, but as it is, there is neither reason or Scripture to warrant this assumption; therefore we are left with it in its proper and divine expression, "Born of the water," nothing more, and nothing less than just what it says.

Brother James O. Earnest, of Lynchburg, Va., called at the office on his return to his home in the Old Dominion State, after visiting for a space of two years the good people of Utah and Idaho. Brother Earnest speaks highly of the people where he has spent the two last years, and says it seemed like leaving home to part with the hosts of warm friends who made life so pleasant for him in the west. They treated him royally, and he carries to the people of Virginia a good and honest report of his visit.

OUR CONFERENCE PRESIDENTS.

The subject of this sketch was born at Paris, Idaho, March 17, 1877. He is a grandson of the late Apostle Charles C. Rich, and his parents were among the first settlers of Bear Lake Valley. His early life was spent on the farm, and he attended the public schools until the age of 17, when he was moved with a desire to obtain higher scholastic training than the public schools could afford. His parents were uniting in their efforts to promote the welfare of their children, and through their self-sacrifice, energy and economy the way was opened for our brother to attend the Agricultural college in Logan, Utah. He spent three years in this institution of learning, his special study being mechanical engineering.

After leaving the Agricultural college he spent two years as a pedagogue, that he might obtain the necessary means with which to pursue his course of study. It was while teaching school in Wyoming that he received a summons from the Prophet



ELDER C. R. HUMPHERYS.

of God, soliciting his labors in the mission field. Only a short week elapsed from the time of receiving his notice until he was in Salt Lake City, reporting for duty. He was set apart for his mission April 13, 1899, and arrived in Chattanooga on the 17th.

He was assigned to labor in the North Carolina conference, but was afflicted with illness which necessitated a transfer to North Alabama. For some time his labors were required in the office, where he acted as commissary to the mission. When President Syl. Low, Jr., was released to return to the west, Elder Humpherys was appointed to labor in his stead, and so we find him today down in the Palm Leaf state, among the piney woods of South Carolina, presiding over one of the brightest and best conferences in the south. In a letter written to the office, he says:

"I crave at all times the assistance of God that I may follow Paul's advice to Timothy: 'Study to show thyself approved unto God, a workman that needeth not to be ashamed.'"

Mighty deeds of valor stand out in the pages of history as so many incentives to greatness of action in the present. Great armies and navies, arsenals and fortifications, empires and powerful states win from us our appreciation, but what are they? Empires are overthrown, cities crumble into dust, nations cease to exist, but a written word endures for all time and the "handwriting on the wall" as a living reality throughout all the ages.—The Book World.

ARE MORMONS POPULAR?

This seems to be a popular question, and from the interest manifested by some of our reverend friends, in their teachings, one would naturally think that they were. We decided to spend Sunday, the 13th of May, with Brother George Garmond in Union county, N. C., and arrived at his home at 4 p. m. Saturday. On arriving we were made acquainted with the fact that Elders Lumburg and Welker had made an appointment near New Hope Church, about seven miles distant, and that a Mr. or Rev. (?) H. G. Hotchkiss was going to meet them there and expose Mormonism. We decided to grace the meeting with our presence, and on Sunday morning set out for the appointed place, in company with Brother Garmond. We arrived at New Hope just in time for the services of Rev. (?) Hotchkiss. After singing and prayer he commenced his little recitation on Mormonism, using the same old accusations that have been hurled at this people more than a thousand times. He had the rapt attention of all present, Elder Georgeson and myself included. Mr. H. presented his irrefragable truths (?) to the people with all of the eloquence at his command. His lungs were well tested while exerting his malicious powers to the utmost to infuriate the minds of the people against Mormons. O! what rapture must have filled his bosom when the deacon of the church countenanced his jargon with a nod. Mr. H. thought that he had won his celebrity. He then launched forth with renewed vigor to impugn the character and virtue of Joseph Smith and the Mormon Church. After making a few bold assertions, his calumny was turned on the Elders. They were accused of being "murderers, thieves and liars," and our reverend friend went so far as to say that there was not an honest man in the Mormon Church. It is evident that the gentleman (?) never has read the sayings of St. Paul (Rom. 2:1), or if he had, thought that by making such a vigorous attack on the Latter-day Saints, he could gain the confidence of the people and thus hide some of his miserable trickery. However, there must be a clown in all "big" shows, and Rev. H. with his pestiferous remarks played his part well. The characters of Mr. and Mrs. Joseph Smith, Sr., were next assailed. The former was accused of being a swindler and almost always in an inebriate condition. The latter, he said, was a witch and schooled her son in the art, making him proficient in locating fat sheep and chickens. No proof whatever was furnished to substantiate his naked falsehoods. Mr. Hotchkiss, beware! Remember Pharaoh and learn wisdom. Good advice to you, Mr. H., would be to never murmur against God's anointed. Remember the two hundred and fifty princes of the children of Israel, who were swallowed up in the earth for murmuring against Moses. (Num. 16:2, 31-33). Mariah, who was stricken with leprosy for murmuring against the prophet. (Num. 12). Do you remember Paul, how he was stricken blind on the way to Damascus, for persecuting the Saints? O, ye vile accuser! Seek ye the Lord while He may be found; call ye upon Him while He is near; forsake your evil way and your evil thoughts; return unto God and He will have mercy upon you. During the dark ages or times of ignorance God winked; but now He commandeth all men everywhere to repent. If ye say that ye have no sin, ye deceive yourself and the truth is not in you. Mr. Hotchkiss said

that Mormons were teaching that Jesus Christ had a plurality of wives and that while upon the cross He looked upon His own seed. Mr. H. admitted that he never heard an Elder preach such doctrine, "but some one else told him." Yes; it is the same old smile. A naked falsehood. A lie! He says that "Mormons are not fools. You can't corner them on the Bible." No! Mr. H., you cannot, and that is the plain reason that such men as yourself resort to such infernal, miserable trickery.

"Mormons are arraigned in the Temple, and with uplifted hand are made to swear by oath not to question the authority of the Church, not to betray any secrets of the Temple; always to remain enemies to the United States, and under penalty of death dare not deny the divine authenticity of any Church work." Such unembellished, superficial, revolting falsehoods are humiliating to Satan himself.

Again, he says that Mormons are still practicing polygamy, and shedding innocent blood. His friend, a pastor of the Presbyterian church, keeps him posted. Mr. H., if your friend in S. L. C. knows these things to be true, why does he not take steps to put a stop to them? Doesn't he claim to be trying to Christianize the world? O! you tell me that you cannot convict a Mormon in Utah. No! and why, Mr. H.? Simply because the law cannot convict an innocent man. "These Elders are shipping our fair sex out of North Carolina by the car loads." On whom is Mr. H. casting reflections? I answer, on the female sex of North Carolina, and not on the Mormon Elders. If a despised Mormon can ship women to Utah by the car loads, what could a well-dressed sharper from New York do? He could take them all! Are the women of North Carolina as he represents them? God forbid! Mr. H. is a blight to the fair sex of this state, and should be silenced by the brothers and fathers of his community. I will not rehearse any more of Mr. H.'s little speech, as it is old and not as good as second-handed. I only appeal to the reason of intelligent people. Such opposition doesn't discourage a true servant of God. Nay! but the love of Christ and freedom instilled in their bosom by loving mothers prompts them on and they know no defeat. I am sorry that in this day and age of the world we still have blind leading the blind, and with the Scribes and Pharisees of old, cry, "If we had lived in the days of our fathers we would not have been partakers with them in the blood of the prophets." Prophets and Apostles are sent among them in this day. Some they persecute and drive from the synagogues and punish in the meanest ways possible. They are in a stage of gross darkness.

Their hearts are waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts and should be converted." (Matt. 13:15). Christ said to His apostles: "He that heareth you, heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth Him that sent me." Mr. H., do you despise the Elders? They are God's chosen servants and have a like commission to the apostles of old. The preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. The foolishness of God is wiser than men, and the weakness of God is stronger than men. God has chosen the foolish things of the world to confound the wise; and He has chosen the weak things of the world to confound the things

which are mighty. We speak, not in the words which men's wisdom teacheth, but which the Holy Ghost teacheth. The Gospel which we teach we received not of man, neither were we taught it; but by the Holy Ghost. At your meeting, Mr. H., you didn't allow us liberty, but you must remember that Paul said: "Where the Spirit of God is there is liberty." (II. Cor. 3:17). And now you must admit that your circumlocution was not from the Spirit of God. Like the apostles of old, we (the Elders) are sent out, as it were, appointed unto death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake; but we are wise in Christ; we are weak, but we are strong; we are honorable, but we are despised; being reviled we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world and are the off-scouring of all things unto this day. The Kingdom of God is not in word, but in power, and our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Haughty ignorance and bigotry will yet be constrained to cast their honors in the dust; and bow their reverend heads at the feet of real worth, and learn in humble silence that one fact clearly demonstrated is worth ten thousand theories and opinions of men. Mr. H., we are proud to say that your satanic efforts made friends for the Mormons. "God moves in a mysterious way His wonders to perform."

J. S. Worsley.

THE DEAD.

Sister Lora A. Pittman, of Tyre, Douglas county, Ga., passed away from this earth July 29. Sister Pittman was a faithful member of the Church of Jesus Christ of Latter-day Saints. Her life and character since her baptism had been one of emulation. Many a meal she prepared for the Elders, who always found the latch string of her door on the outside.

She was baptized Sept. 24, 1899, by Elder Smith D. Rogers and confirmed by Elder A. C. Candland. She leaves a good and God-fearing husband and five small children, who will miss her from the family circle. May the Lord bless and comfort the grief-stricken family.

W. D. Kitchen, the son of Brother and Sister John A. Kitchen, quietly passed from this life Aug. 21, 1900, of typhoid fever. Sister Kitchen is a faithful Latter-day Saint and is devoted to the cause she has espoused. Brother Kitchen is not a member of the Church, but is very kind to the Elders and deserves much credit for the good he has done. May the Lord bless Brother and Sister Kitchen in their hour of bereavement and sorrow.

From "A Book of Verses," by Nixon Waterman.

My little boy came from his school today
With his heart in a flurry of glee.
"O, papa! they've taken our pencils away,
And I'm writing with ink," said he.

And his breast is filled with a manly pride,
For it joys him much to think
He has laid his pencil and slate aside,
And is writing his words in ink.

O, innocent child! could you guess the truth
You would ask of the years to stay
Mid the slate and pencil cares of youth
That a tear will wash away;

For out in the great, wide world of men
The wrongs we may do or think
Can never be blotted out again,
For we write them all in ink!

DEATH OF ELDER H. D. BRONSON.

It is with feelings of sorrow and pain that we are called upon to report the sad death of Elder H. D. Bronson, of Fairview, Idaho. For the past nineteen months Elder Bronson has been laboring in the Georgia Conference, performing a noble, successful work, and in every way proving himself an able, earnest, energetic servant of the Master. On Saturday evening, about 4 o'clock, Oct. 3, we received the following telegram from Eatonton, Ga., signed by Elder H. C. Butler. "H. D. Bronson, Fairview, Idaho, was drowned in the Oconee river this morning at 7 o'clock; body not yet found." This was a terrible shock to all at the Office, and it was some few moments before we could thoroughly sense the message. A cloud of sadness and a gloomy shadow seemed to rest upon us, and we at once felt that someone should go to the scene of the calamity and render assistance in discovering the body. Elder L. E. Jordan was appointed to make the trip, and at 6 p.m. was seated on the southbound train to Atlanta. Arriving in Eatonton, he wired the following message, dated Oct. 7: "Instructions received from Rich. Body not found yet; will embalm at Macon. Have Elder ready to accompany home." The second message from Elder Jordan, dated the 8th, was: "Can't find body; will use dynamite at daylight." And again on the 9th came the following: "Not yet found; working, hoping to hear from Rich; can't get photo; plenty help." L. E. Jordan. Thus we were kept in anxious suspense, while the Elders were doing their level best to recover the body of our beloved brother. Tuesday evening, Oct. 9, we received word that the body had at last been found, and was prepared for shipment to the West. It was found on the morning of the 9th, just after Elder Jordan had sent his last message, Eatonton, the telegraph station, being about fifteen miles from the spot where the Elder was drowned.

Elder Manasseh Smith wrote the following brief account of the drowning:

There were four of us (Elder Bronson, Butler, Mayhew and myself) traveling down to the lower counties, where we had been assigned to labor, and on arriving yesterday morning about 6 o'clock at a point on the Oconee river called the Long Shoals Factory, we called to the ferryman on the other side of the river, but failed to get a reply. So, after waiting an hour and a half, Elder Bronson and Butler decided to swim the river and bring a boat over and get us and our grips, but when they got about one-third of the way across the stream Elder Bronson turned and said he could not make it, and called for help and sank. Elder Butler turned and swam as fast as possible to him and caught him just as he was going down the third time, and they both went down together, but Elder Butler brought him to the top again and tried to save him, but he himself being exhausted, he had to let go of Elder Bronson in order to save his own life, but I assure you he did all he could to save him, but it seems that our Heavenly Father had a better work for him to do on the other side. Elder Butler and I got across the river in a boat and went to Brother C. J. Caffihan's, at Eatonton, and wired you. We had to walk about twelve miles, and that is the reason why the message was late. I remain, as ever, your brother in the Gospel of truth.

Manasseh Smith.

Elder Bronson was a leader among his

companions, a power for good wherever he went, and a faithful defender of the Gospel. A young man, single, with loving parents, who will grieve the loss of a dutiful, affectionate son. His whole desire was to do his duty, and he met his death while performing an act which was to benefit his companions. He was just 22 years of age, being born Aug. 18, 1878. Much credit and praise is due to those good, kind people who generously labored night and day for the recovery of his body. Elder Jordan accompanied the body to Chattanooga, and from here to Salt Lake City it will be accompanied by Elder J. F. Perkins, of the North Alabama Conference.

We trust that the Lord will bless those who are near to our departed brother by the endearing ties of kindred affection, and that they may ever enjoy the sweet, life-giving and comforting influence of His Holy Spirit.

History of the Southern States Mission.

(Continued from page 360.)

OCTOBER, 1899.—This month opened with cooler weather, which was much appreciated by the Elders. The tidal wave of mobocracy, prejudice and hatred which had swept over the country was subsiding, and a better feeling seemed to exist in all parts. The ministers, however, were not dilatory in inciting the people against the faith, and the newspaper journals were occasionally loaded with vile stuff, calculated to damage our cause. Elders were at work in nearly all the large cities throughout the south, where much street preaching was being done. A good work was done in Nashville, Knoxville, Montgomery, Raleigh, Richmond, Cincinnati, Louisville and other prominent cities of the south. Many friends and investigators were made, and some baptisms were reported.

President T. H. Humphreys and Elder Matthews made an effort to work Birmingham, Ala. After exhausting every means to effect an opening they were forced to give it up for the time being. The mayor was intensely bitter and denied them every privilege pertaining to their work in the city, until they could secure from each of the four local ministers a document saying that Mormon literature would not be objectionable to the citizens of Birmingham. An appeal was made to the city aldermen, who, without reference to what the mayor had said or done, passed an ordinance prohibiting all Mormons from preaching or officiating in any capacity in the city, outside of their own church buildings. Later the mayor repented somewhat, and allowed the Elders to preach on the street corner, but denied them the privilege of selling books or distributing literature. A little excitement was created, when it was announced through the papers that the Mormons would preach on the streets. Great interest was manifested, and each night the street was crowded with people.

Rachel L. Baird, who for some six or seven years had been an invalid, was instantly healed by the power of God through the administration of Elders Reeve and Stewart. This occurred in Pickett county, Tennessee. The sister had been confined to her bed for these many years, but she arose, was baptized, and came up out of the water exclaiming, "I am well now."

On the night of the 4th, President J. U. Allred and Elder J. A. Kirk were holding meeting in Nashville, when a minister interrupted them and vilely accused them of being guilty of defiling houses. The Rev. (?) gentleman was promptly challenged to there and then prove his accusations, but he suddenly disappeared.

Elders C. H. Wentz and Thos. Halls, while laboring in Fayetteville, Tenn., had notice served on them by the "Raw Dough Society" of that place to leave the city. The Elders did not leave, and

were not molested. The Elders in Marshall county, Tennessee, upon entering Petersburg, were notified to leave at once. The notice was served by a colored boy who said he was acting in behalf of the city police. This was the result of an agitation started there by a local preacher, who "swung high" in the anti-Mormon crusade. The Elders in Houston county, Tennessee, were denied the right of laboring in Erin, the county seat, and even prohibited from remaining there longer than the calling for their mail required. Some of the citizens remarked that if this injunction was violated that they would enforce it, not beneath masks or blackened faces, but in the full light of day, and in the garb of citizens.

President Lewis Hobson gave a brief report of work in Louisiana, as follows: A great deal of persecution was experienced, caused by ministers communicating with our enemies in Utah, and also as a result of the anti-Mormon literature scattered broadcast over the land. An attempt was made to mob Elders Carter and Hobson, but the hand of providence prevented the accomplishment of the evil plan. Mass meetings were held at Mount Carmel, where seventy men pledged themselves to get "shet" of the Mormon Elders, even to the spilling of blood if necessary. Elder P. V. Carter, who had been left with Saints on account of a sore foot, was, on the 9th, visited by a mob of seventy-eight ruffians headed by a Baptist preacher—J. D. Ford. They were met at the house by Sister Clark, and ordered not to come in. The mob demanded the Elder, but his friends refused to give him up. Ford was allowed to go in unarmed, and interview Elder Carter. Mr. Ford stated that, as the representative of the "seventy-eight" and 500 more, he demanded that all Mormon Elders leave and never return. Elder Carter endeavored to reason with him, but to no avail—abuse was his only weapon. On the 12th, a heavily armed mob of twenty-five men came to Victoria, where President Hobson and Elder J. N. Miller were staying, and demanded of them to leave the country. Mr. John R. Jones and his "mill" hands protected the Elders, and robbed the mobbers of their innocent prey. On this, as well as on all other occasions, the Elders were kind, and tried to reason with the self-righteous bigots, but their appeals were met with vulgar insults. When the leader was asked by what authority he demanded them to leave, he boastfully replied, "In the name of Jesus Christ, and as a representative of the people of this parish." The Elders were given until the 15th to leave the parish. President Hobson went to Shreveport.

At the close of the month 10,900 Orson Pratt's Works were printed, also a new missionary hymn book.

(To be continued.)

Releases and Appointments.

Releases.

- J. E. Tanner, East Kentucky Conference.
- Jas. W. Wood, East Kentucky Conference.
- F. N. Bleak, Florida Conference.
- W. T. Davis, office.
- N. D. Forsyth, Middle Tennessee Conference.
- Jos. E. Follet, East Tennessee Conference.
- S. E. Johnson, North Kentucky Conference.
- L. Bastain, East Kentucky Conference.
- P. Anderson Middle Tennessee Conference.
- F. P. Carlisle, Kentucky Conference.
- W. W. Crockett, North Carolina Conference.
- M. E. Gifford, Mississippi Conference.
- Daniel Bagley, South Alabama Conference.
- O. L. Peterson, Virginia Conference.

Transfers.

- W. A. Adams, East Tennessee to North Carolina.
- R. A. Palmer, North Carolina to Colorado Mission.